

A
PEACE-OFFRING
TO
G O D

For the blessings we enjoy vnder
his Maiesties reigne, with a Thankf-
giving for the Princes safe returne
on Sunday the 5. of October.

1623.

In a Sermon preached at Manintree in *also manintree*
Essex, on Thursday the 9. of Octo-
ber, next after his Highnesse
happy arrivall.

By SAMUEL WARD of Ipswich.



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Rev STC 25054.5

TO
THE KINGS
MOST SACRED
MAIESTIE.



THE Altar of Incense was compassed about with a Crown of pure Gold. Gratitude is a rich, and royall vertue best be seeming the best Princes, which haue the best meanes to expresse, and the most cause to excite them thereunto. The meanest subiect following the Mill, may bee as thankefull as the greatest Monarch sitting upon the Throne. But betweene the effects of their thanks there is as broad a
A 2 dif.

taxed. Eras.
400. C. C.
Camd. Rem.
p. 138.

The Epistle

difference, as between the acts of a Gy-
 ant, & a Creeple whose fortitude may
 yet bee equal. A priuate man praiseth
 God vpon a ten-stringed, a King vpon
 a ten thousand stringed Instrument,
 vpon the lowd sounding Organs, ha-
 uing so many millions of Pipes, as
 there be men to whom his Authority,
 or Example reacheth. The fruits of
 Constantine, Theodosius, and such
 good Emperors gratitudes, haue been
 Religion planted and promoted,
 Churches erected, Idolatrie suppres-
 sed, wholesome Lawes enacted, and
 executed, which makes Diuines doubt
 whether such Kings were well adui-
 sed, though much applauded in Sto-
 rie, who vpon victories obtained,
 not layed downe onely, but wholly
 layd off their Crownes, and resigned
 their Kingdomes to God, not consi-
 dering they might better haue paid
 their thanks to him in kind, as
 Kings

Past. 8. C.
 non 6. 9. 10. 11. 12. 13. 14. 15. 16. 17.

a Eleibar Rex
 Ethiopum
 Niceph lib. 17.
 Fernandus Rex
 Castilie. Rodori-
 cus de rebus Hi-
 spanicis, lib. 4.
 Fox To 1. Mar-
 tyrolog.

Dedicatorie.

Kings, then in private deuotions as Monkes. Dauid was therefore a man after Gods heart, not because a King, but because a thankfull King: the sweet Singer of Israel, not for his Poetry or Musicke, but for his gratefull Hymnes composed and sung to Gods praise vpon euery fresh occasion; and hee calles vpon Princes and Rulers three times in one verse, because they haue three times the cause that Subjects haue, who haue but a single share in those blessings, which ioyn-ly meet in the head of Soueraigntie. He often puts the thorne to his Breast, as if he found some obliuion there, or unwillingness: yea he often calls vpon the Angell, either implying the worth of the worke, or else that the best alacritie may admit excitation. * Alphonfus, that renowned King, in a speech to the Popes Embassadour, professeth hee did not so much

b Aug. in Psal.
145. quasi tacen-
tes inuenerit
Angelos horta-
tur quia tamen
nunquam tace-
runt.

c Æneas Sylui-
us, lib 4 de di-
citis Alphonfi.

The Epistle

wonder at his Courtiers ingratitude to him, who had raised sundry of them from meane to great Estates, as at his owne to God. How acceptable an offering shall this bee to God, if it may kindle the least sparke, or rather blow those Coales already flaming in your Royall Breast, or testifie our gratefulnesse to him for his infinite, old and new fauours to your Maiesties Person, and thereby your Kingdomes. For all defects in it, the Title pleades Pardon, and Acceptance: Euen GOD himselfe allowed a Female in Peace-offerings, not admitted in other kindes. Gratitude hath set a price upon meane Presents. The forme of a Sermon will not disparage the subiect matter. The best Monuments of CONSTANTINES Government, is a gratefull Sermon, recorded at large by EVSEBIUS in his

Dedicatorie.

*his tenth, whose blessed, and much
honoured dayes, God make yours e-
quall and exceed in length and hap-
pinesse. So humbly and heartily
praies*

Your Maiesties most
loyall and thank-
full Subject.

SAM. WARD.

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A
PEACE-OFFERING
TO GOD:

OR,

*A Thankesgiuing for the Princes
safe returne.*

I. THESS. 5. 18.

*In all things giue thanks, for this is the
will of God in Christ Iesus our Lord
towards you.*



May an Herauld find
out a rich Coat of
Armes vngiuē,
then may a Diuine
meet with a profit-
table subiect vphandled. *Gra-
titude*, a vertue whose beau-
tie so equally blazeth in the
eyes of all, whose name sounds so
pleasantly in the eares of all, whose
con-

*Virtutum laudi-
tissima, &c Sen.*

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Basil entitleth
an Homilie of
giving thanks,
but the subiect
matter is of
bearing affli-
ctions cheer-
fully.

contrary is so odiously censured of all, to whom hath it been beholding for so much as a small Tract or Sermon? What Diuine hath bestowed so much cost vpon it, as to acquaint vs with the Nature, Kindes, Canons, and Motiues of it? Men I confesse, had the vse of Logicke before the Art was penned; and so *David* the King of all gratefull persons with other the seruants of God in all ages haue in abundant measure expressed their thankfulnessse; yet no man will denie, but that rules and directions orderly collected, and compiled, doe much conduce to a more liuely and certaine practise, then wilde and vnguided affections, and such helps Gods Spirit in ordinary despiseth not.

All that I shall vpon this sudden and extraordinary cause of Publique

lique thanks undertake, is to be as the Wheele to the Bird, which with its course noyse sets better Musicke on worke; and out of this short Text of Gratitude, indeuour to bring some light to the dutie enioyned, *Giue thanks.*

Secondly to shew the extent of it's matter, *In all things.*

3. To inforce the practise frō this motiue of motiues, *For this is the will of God in Christ Iesus our Lord.*

Fourthly to bring it home, and apply it, *Towards you.*

In handling whereof, if I shall procure any whit the more tribute of thanks and praise to God, I shal attaine that which is the Queene of all causes, the end of my labour; yea, that which is the Queene of all ends, Gods glory.

Giue thanks. The nature and grace of thankfulness consists in
a kindly

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a kindly reflexion of Honour vpon the Benefactor for the benefit receiued. Looke what perfection a solid Body giues to the Sonne beames, which hauing obscurely passed thorow the translucent Ayre, are by it made to rebound with a spreading increase of their lustre and heate : looke what such an Eccho as the seuen fold porch of *Thebes* is to the sound of a Trumpet, such is Thankfulnessse to the Benefactor. And therefore in reference to Parents is the sum of pietie; to Equals, of amitie and humanity; to God, of Religion : yea, the very prime and summe of all Vertues and Duties, because it most directly and fully promotes and atchieues that which is the end and scope of all the Creators workes and gifts, *His glorie : Hee that praiseth me, honoureth mee:* and

con-

contrariwise, they glorified not God,
neither were they thankfull.

To discusse here these Schoole-
Quaries, whether it bee a part of
commutative or distributive Iu-
stice, whether a generall vertue or
speciall, distinct or confounded
with Piety and Iustice: whether vo-
luntary or bounden; whether of
debt and by Law, or meere ho-
nesty; whether the innocent or the
penitent be more obliged; whether
it may ad-equate or surpasse the
benefite, were to trouble your
heads with frigid subtilties, in
stead of warming your hearts with
profitable matter. A thankfull man
had rather by ten times learne how
to discharge this bond of needfull
dutie; then to vntye these knots of
curious wit.

To such a one I content my
selfe to giue the old Tripartite rule,
let

Rom. 1.

*Vide Thomam
secunda secun-
da questione
centesima sexta.*

Corde, ore, opere,
Bradwerd. lib.
 2. cap 23.
Conscientia, lin-
gua, vita. Aug.
 in *Psal. 148.*

Leuit. 3.

By how much
 spring water is
 better then
 plash water, by
 so much handy
 hearty, then
 wordy thanks.

let him see that his *soule*, his *tongue*,
 and his *Life* beare their parts, dis-
 charge their severall offices in glo-
 rifying God, that so his thanks be-
 ing *Cordiall*, *Orall*, and *Reall*, they
 may be compleat and accepted of
 God. And first let them make sure
 of the first, especially when he hath
 to doe with God, the Maker, Sear-
 cher, and Iudge of Spirits, who in
 these kindes of Offerings loues the
 fat, and the inwards : the deeper
 and hollower the belly of the Lute
 or Violl is, the pleasanter is the
 sound; the fleetier, the more gra-
 ting and harsh in our eares : the
 voyce which is made in the mouth
 is nothing so sweet as that which
 comes from the depth of the
 breast. *Sing with grace in your*
hearts is the best tune to all the
Psalmes, without which if one
 could descant with the voyce of an
 Angell

Angell, he were but as the sound of a tinkling Cymball. The very *Alpha* and *Omega*, the principall and totall of our thanks with God, is as *Bernard* ends his Epistles and Counsels to one that renquire of of him what God required of man, *Give me thy heart*, or keepe all to thy selfe. If *Beniamin* come not, all the rest may stay behind. Vnles therfore you mean to offer the sacrifice of fools, & the lips of calves, begin & end as *Dauid* his Psalmes, *My soule praise thou the Lord*. Take also *Dauids* Commentary, *And all that is within mee praise his holy name*. The first worke is of the vnderstanding to iudge of the worth of the benefit, to consider the vnworthinesse of the receiuer, to studie a *Quid retribuam*. A foole cannot, and a proud man will not bee thankfull; the first, because he cannot

*Tota estimatio
ad animum
redit. Sen.*

Psalm. 103:

not estimate and weigh in the balance of Iudgement, the value of the fauour conferred vpon him, or through melancholly conceitednesse will not see what God hath done for him. The second because he conceiues it no more, if not less than his due and desert, which is the reason that an Heretique overweening the strength of his naturals, or the merit of his works, cannot bee thankfull; which taught *Prosser* wittily and wisely to entitle his Poems *Contra ingratos*, without further naming the aduersaries of Gods grace. A rash man cannot be thankfull, who for a fit onely & brunt, sends vp an extemporary *God be thanked*, whereas he ought fixedly, and seriously to studie and deuise how hee might cast most honour vpon his good God for his bounty to him.

The

The second care must be had of the memorie, that a deepe impression bee made, frequent refreshing and refraction be vsed with *Dauids* warchword, *My soule forget not all his benefits*; which made him write downe his passions, and giue his Psalmes the title of *Record*, or *Remembrance*. Obliuion is so farre from excusing, that it selfe is the worst kinde of Ingratitude, excluding all hopes of future thanks, and arguing a sleight esteem of fauours past, which so soon haue set the behind back, and out of sight in some blind corner of the mind. Our Memory is a naturall mother to iniuries, a stepmother to benefits: for the helpe whereof our gratefull forefathers were wont to erect Pillars & Monuments, stampe Coines, giue names to Places, dedicate Daies, and keep anniuersary Feasts,

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that

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ps: 38. 70

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that so they might preferue a *vestall* fire in their breasts, and not ferue God with a flash of ioy and blaze of thanks. A third worke is the warmth of the affections, which if dead & cold, how can any fumes of *incense* ascend? Excesse of ioy and gladnesse is instead of thanks, which the neerer it comes to a rapture and extasie (such an one as *Peter* was in, when he wot not what he said; or the *Iewes* comming out of captiuitie, taring as one in a dreame) the more pleasing it is vnto God, though it expresse it selfe in abrupt and exorbitant passions and gestures, such as *Dauids* dauncing vnseemely in foolish *Michols*, but most comely and Kingly in Gods eyes.

These acts of the soule are often all that God requires, but alwaies the best fountaine and spring of thanks,

thankes, which sets the price vpon the Offring; and makes the Turtle of the poore as welcome as the Oxe of the rich, the Cruse and Mite of the Widdow more worth then the Riuers of Oyle, and treasures of the wicked.

All this is but intrinsicall & immanent thankes; but Gods fauours are too great for one mans heart to comprehend or requite: and therefore hee will not haue them die in the breast of one man, and lye buried in silent admiration, but requires a transitiue expression and publication of the. How many aids and witnesses doth *David* summon to assist him in this work, the Mountaines to leape, the Floods to make a noise, the Hills to clap their hands: and which of his muscical Instruments doth he not call vpon? Sundry helpes & signes of thankfulness

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hath Nature and Art found out & vsed; ringing of bellis, displaying of banners, pompe and feasting, lights and fires, which while some condemne, they come neere his fault that asked, *What meaneth this waste?* yet are all these but a poore and senslesse kinde of sacrifice performed by reasonlesse Deputies, if the thanks determine and end in these, without more significant expression. Cheer of the countenance, gestures of the body, leaping and dauncing are but dumbe shewes: the best interpreter of the minde is the tongue, the glory of man and glorifier of God. *My tongue shall tell of thy wondrous acts, and my lips shall neuer cease to publish thy praise.* This was all the fee Christ expected for his cures, *Go and tell what God hath done for thee.* Words seeme to be a poore and sleight recompence

compence, but Christ (saith *Nazianzene*) called himselfe the *Word*, and good words comming from a good heart are of great accompt and force with God and man.

Dauid enuied the Birdes that might in their kindes sing Gods praise in his Courts, and in imitation of them, who set themselves on the highest tops of trees whēce their notes may be furthest heard, he laboured to spread Gods praises in the greatest Congregations, in *Sauls* Court, in all companies hee came in, in the Temple it selfe. By speech one mans heart conueies into another the cheerly conceptions and passions of his soule, and so multiplies praise, and sets others on worke to blesse God with him; and the more the merrier; and the more mirth the more thanks; the greater the flocke, the cheerelier
B 3 noyse;

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noise, the fuller the Quire, the lower the Musick, & one cheerly Bird often sets all the flocke a chirping; one man showts, and the whole Host followes. *Iohn* heard a voyce from the Throne, saying, Praise ye our God; all his Seruants small and great; and immediately a noyse as of many waters, and mighty Thunderings, saying, HAL-
LELV-IAH for the Almighty reigneth.

Yet because speech is transient, & of life for the present onely: the Pennes and writings of thankfull men haue beene of singular vse to transmit and couey vnto Posteritie the noble Acts of God: one generation teaching another to keepe like praises in store, that Gods thanks may be immortal in Succession, and propagation. Such fruit may our Statute haue in after ages,
penned

penned for the perpetuation of Gods inualluable deliuerance from that Hellish-Powder-plott, were it as duely read as it was prouidently enacted.

When we haue giuen God good words, it remaines that wee giue him not words alone, but our reall obedience, preferred by God to all our sacrifices: slay not our beasts, but our beastly lusts; giue him not our goods, but our selues; not any dead, but a liuing and reasonable sacrifice. He that in way of thankfulness vowes & performes the mortification of one darling sin, the addition of one good dutie, pleaseth God better then *Salomon* with his twenty thousand Bees & Sheep. Would wee know then how wee should perfect our thanks, walke we with God, let vs doe righteousness, abound in Almes and Prayer;

Gregorius moralium ultimo, c. 12.

Per victimas caro aliena, per obedientiam, propria voluntas maculatur.

Non sola vox sonet, sed & manus consonet, verbis facta concordent, quando cantas Halleluia manu porrigas esurienti.

Aug. in Psal. 149

er; better our Pietie and Charitie, increase the works of our callings, bring forth more fruit in our kindes : for with such sacrifices God is most honoured and best pleased. The Auncient and wanted thanks after victories and blessings, were reformation of vices, remouall of Idols, factions and executions of good Lawes, release of debts, bounty to the poore. The life of thankfulness consists in the lives of the thankfull; otherwise it is but as one should sing a good song with his Voice, and play a bad one on his Instrument, which would make but a blacke *Sanctis*, and become such Saints. He that saith, *God be thanked* with his mouth, and his life remaines reprobate to every good work, hath the shew of thanks, but the power of ingratitude, and is neere the curse

carse of the Fig-tree, full of leaues,
and emptie of fruit; for God is not
mocked with words. Wherefore,
O thou vaine man, iustifie thy
words by thy workes, and thou
shalt be blessed in thy deedes, and
God, by the poore, blessed for
them, who hath himselfe no neede
or profit of our workes: but as
great men, turnes ouer his fees and
thankes to his poore Followers &
Seruants, and tels vs in plaine
termes, hee reckons that done to
himselfe which is done to the least
of his; and smels as sweet a saour
of *Cornelius* his almes, as of his
prayers, & counts himselfe as much
honoured by a good house-keeper
as by a Church-frequenter: but
best by him that is both in truth,
and from faith. A * new Song be-
comes not the old mans mouth,
and let him sing a new song that
leades

* *Canticum no-
uum & vetus
homo male con-
cordant, canet
canticum nouum
qui noua est
creatura, qui no-
uam prestat obe-
dientiam. Aug.
in Psal. 149. cui
lingua tua lau-
des Dei cantillat
cuius vita sacri-
legium exhalat.
Idem in Psal. 13*

leads a new life, and thats the best harmony, and makes the best Musicke in Gods care.

In all things. Now I haue shewed how thou mayest and must be thankfull; if thou aske me where in, or for what, I will aske thee, what thou hast of thine owne, and what of right and desert? If nothing, then *In all things giue thanks.* We haue heard that a thankfull man needs a good Iudgement: but we shall see that he needs no inuention, if his heart be in tune, all things will bring matter to hand. *Gratitude* is as large as Logicke, that hath for his object things that are, and that are not. There be fauours Priuative, and fauours Positiue; there bee good things bestowed, & euils kept from vs; yea, the very euils that doe beride vs are turned to our good, and therefore we are bound

bound to giue thanks in all, and for All. Not with a Collectiue thanks by lumpe and whole sale, with a *God bee thanked for all his benefits*, but distributiue keeping a Bill of the particulars, and duely thanking as we daily receiue them. This distribution is best made by a iust gradation & scale of discretion, ascending in our thanks according to the degrees of his fauours.

First, he will be praised in all his creatures, whereof wee haue the sight or the vse, euen as if we had a proprietie in them: for euery one of vs haue no lesse benefit by the Sunne and Ayre, then if wee saw and breathed alone. The *Hebrewes* haue a Canon, that God would be praised in the least Emmet or Gnat, but magnified in the Elephant and Leuiathan; admired in the Sunne, Moone, Starres, Comets,

*Raymundus in
Theologia na-
turali.*

*August. in Psal.
48 in a voce cla-
mat, &c.*

mets, Earthquakes, Thunders, and
such extraordinary workes : the
praise of his wisdom and power
lyes asleepe, & dead in every Crea-
ture, till man actuate and enlives it.
The Heavens and the Earth, and
all things therein are said to praise
God; that is, (saith *Augustine*) when
thou considerest their order and
beautie, and praifest the inuisible
Creator, they praise him with thy
vnderstanding & thy voyce, which
haue none of their owne, but are
dumbe and sencelesse.

In all the workes of his proui-
dent administration : and here let
publique blessings haue the prece-
dency in thy thanks. It's not one-
ly selfe-loue, but want of Iudge-
ment that makes fooles prize a do-
mesticall and private welfare be-
fore the Commonwealth, and the
good of the Kingdome, which is in
it

it selfe the greater, and would in the long run be greater to the particular man. Is any cost bestowed on the priuate cabbin, comparable to the sauing of the whole Ship? The very Heathens reioiced more in their countries good, then in their owne. Let Christians much more praise God for their Kings, Princes, and Rulers, by whose wise gouernment they may liue a quiet life vnder their Vines and Figtrees, & in al honesty & godlines worship God in their chappels & churches.

In all thy personall fauours: among which the priuatiue challenge a place; that is, such euils as passe by and ouer thee. Famous is the Story of the good Bishop, that seeing a Toad by the way, lift vp his heart vnto God, that made him not such a creature. And *Chrysostome* wills vs to walke into Hospitals and Lazar-houses

Chrysost. ad Stagorinuu. Epist. 3.

x

zar-houses, that by the sight of others miseries, we may be occasioned to thanks for our owne freedom. Euery man that sees another stricken, and himselfe spare is to keepe a Passouer for himselfe

In all the crosses that doe befall vs, yea, happily more then in the we count and call blessings; to count for afflictions wee haue no Precedent, or Precept in Scripture; but to praise God for them, store both: to count it exceeding ioy because of the exceeding gaine; to count it an honor that we are counted worthy to suffer, as the Disciples that leaped & sung after the scourgings; and in this theme Bayly spends al his Sermon, which he entitles giuing of thanks in all things

In all the gifts of God, whether for necessity or pleasure, of Nature or of Grace, temporall or eternall

more

more for necessities, then for delicacies, more for thy bread & water then for thy wine and oyle, for thy clothes then for thy lace and ornaments, for thy health more then thy wealth, for thy good name above thy Jewels, the goods of thy soule above all goods. *Plato* observed this order in his thanks, that he was a man, a Grecian, an Athenian, & *Socrates* his Scholler. *Alphonsus*, that he was a King, a Philosopher, and a Christian: *Theodosius*, more that he was a member of Christ in his Church, then head of the Empire: *Paul* best of all, *Blessed be God that hath blessed vs with spirituall blessings in heauenly things*: one spirituall is better then all corporall, and one eternall then all temporal.

In all thy spirituall blessings, preparations, preventions, excitations, motions, acts, confirmations,
con-

confirmations, giue all to the praise of his grace by which thou art that thou art; chiefly in those thou hast most wanted, and earnestly begged, in these let thy praises answer thy prayers. *Samuel* and *Augustine*, children of many prayers and feares, were also children of many praises and thanks.

In all and about all, for him that is All in all, thanks and praises. For he is worthy who hath redeemed vs, and made vs Kings and Priests vnto himselfe, and if thanks be the will of God in Iesus Christ towards vs, then sure I am it is his will, that all thanks be giuen him for Iesus Christ, in whom all the promises are Yea, and Amen.

In all things, in all times, and in all places; so the very Context implies: pray alwaies, in all things giue thanks. Wish with *Epicurus* thou

thou wert of the Nightingales vn-
wearied spirit, euer to bee singing
day and night, at least with *Bernard*
imitate the other Birds, which
morning and euening, at the rise &
setting of the Sunne omit not to
praise their Creator. These must be
constant, set, and inuiolable times.
Occasionall times are when bene-
fits are newly receiued, w^{ch} other-
wise soone waxe stale, and putrifie
as Fish: no part of the Thankes-
offering might bee kept vnsp^{ent}
till the third day. *Hezekiah* wrote
his Song the third day after his re-
couery: *The liuing shall praise thee
as I doe this day.* And if he had been
as speedy in his thanks after his de-
liuerance from *Asbur*; it may bee
(saith *Lanater*) his Plate had neuer
bin carried into *Babylon*. All dayes
of prosperitie & mirth are seasona-
ble for thankes, as Birds sing more

*Isidor. in Levit.
I heodore.*

in cleare dayes then in gloomy:
Let him that is sad, pray; and hee
that is merrie, giue thanks. The
Iewes three solemne feasts were to
be kept in three cheerefull seasons:
the Pasleouer, at the first riping of
corne; Whitsonide, at the first rea-
ping; Tabernacles, at the end of
Haruest. God loves a cheerefull gi-
uer. Christ willed his Passion
should bee remembred when our
spirits are refreshed with bread &
wine. *I will take the cup of Saluation*
&c. Our ioy which otherwise is a
slippery passion, is then safe and
sanctified, when it brings forth
thanksgiuing.

Were it not now superfluous to
say, to whom this thanks ought to
be giuen? To whom but to him of
whom we haue all things? Yet we
had rather change the name, and
shift the debt to any saue the right
Cre.

Creditor, ascribing euents to Nature, Destinie, and Fortune, rather then to the living God; which is as if one should say he ought no money to *Seneca*, but to *Lucius Anniius*, which are but blind names of the same man. What is more common then to rob God to pay the Instrument? The Fisher sacrificeth to his Net, the Husbandman will thanke his dunghill for his crop, rather then him that giues the increase. God allowes some praise to the instrument. The sword of God, and the sword of *Gideon*: but when hee heares vs giue more to the meanes then to the Author, he is iealous, and offended more iustly then *Saul* with the people for singing of *Dauids* ten thousand, and *Sauls* thousand. Let *Salomon* haue his thousand, and the keeper of the Vine two hundred. *Adrian & Ve-*

Vide Senec. lib. 3

Cant. 8.

rus Emperors of old, *Selimus* and *Ferdinand* of late, are taxed in History for erecting monuments of victory to their horses, forgetting the *Lord of Hosts*. Let vs learne of *Paul* in right downe termes in all things to blesse the Father of our Lord Iesus Christ.

Thus all things inuite vs to thanks; and yet *Paul* foreseeing our backwardnesse and excuses, opposeth to them all the will of God in Iesus Christ: *For this is the will of God*. The vngratefull like vnto the sluggard, is wittie in finding out pretexts and pretences, making a clogge to hinder, of that which should be his goad to quicken him. Gods name he will tell you, excels al thanksgiving, his blessings are innumerable, and why should hee attempt impossibilities? and yet the same man in seeking of wealth and honour

honour, will shoot at the fayrest mark, though he take vp his arrow short. Here vnlesse he may doe all, he will do nothing at all: but Gods will is thou shouldst doe thy good will, and he will accept thy will for the deed. And if thou shouldest say in thy hart, What addition shal my praise make to his honour, that is infinite and selfe-sufficient? was he not as happy before there was a man or Angell to praise him, as since? I might answere with a Schooleman, hee counts it an increase *ad extra*, in the notice and glory of his attributes, though *ad intra*, in the perfection and excellency of them hee cannot increase. But I had rather answere with our Apostle, *It is his will*. But we haue need of his benefits; if hee will allow vs the profit, we may well allow him the praise; our emptinesse

C 3

cals

*Nec deterior si
contemperatur, nec
melior si lauda-
tur. Bernard.*

*Raymundus de
naturalis Theolog*

cals for the one, and to his fulnesse belongs the other. *Bradwardine* as thankfull an English heart as euer wrote, knits and vnties the knot thus, Why should I goe about to pay that debt which is vnpayable, and by paying whereof I run further in debt; for the grace and heart, the will and abilitie to be thankfull is his gift, and for that I must bee further obliged as *David* when hee built the Temple. But God forbid, saith hee, that I should entangle mine heart in this chaine of Ingratitude, and breake asunder this my bond of thanks, because I cannot vnloose it: let mee rather know this to be my happines, to whom I owe much, to owe more; to bee as deepe in his Bookes as I can, who loues to water where he plants, to heap fauor vpon fauor, till he ouercome vs with fauour; to him let me bee

*Bradward. de
causa dei, lib. 3.
cap. 23. Gratiſſi-
mis gratitudinis
vinculus alliger
ut gratior, &
gratior ſiam tan-
demq; in gratias
gratiſſime trans-
former.*

beeuer owing, and euer paying, neuer discharged, but euer becoming more and more thankfull, till I be wholly trāstformed into thankfulness; & when al is done, account my self indebted and vnprofitable.

For thus is Gods will in Iesus Christ. Gods will hath binding authoritie enough, but hee addes a winning word, his *will in Christ*, commending the durie to vs from God by that louely Name. The force of the perswasion is, as if God should say to vs, Behold, I haue so loued you, as to giue you my Sonne, and with him all things; and what returne doe I expect? what is my will, but that in all things you giue mee thanks in his Name. Thanks is my will, and pleaseth my will, as sweet odours doe mans nostrills. Gratitude needes not, as other Vertues,

*Molestissimum
illud verbum
Rogo. Sen.*

Letters testimoniall, or commendatory. *David* often tells vs, it is comely and louely enough of it selfe. Prayer is profitable, but praise is honourable: to Aske is a troublesome thing, and a mendicant word implying want, and therefore comes hardly and harshly from vs; but praise becomes the Angels, yea the Sonne of God, and therefore should bee welcome to vs. It is a grace and praise to him that giues, as well as to him to whom it is giuen. How renowned in all Story hath beene the practise of this vertue in *David* to *Ionathans*, *Abimelechs*, and *Barzilla's* posteritie; in *Ioseph* to his parents; in *Hannah* (more honoured for being the Author of a Song, then the mother of a sonne) in *Cromwells* to *Frescobald*, *Agrippa* to *Thaumastus* servant for a cup of cold

cold water in his troubles; *Egelred* to the Swine-heard; yea in brute beasts, ^a in Lyons, ^b Dragons, Eagles, and Faucons, in Elephants, Fishes, Dogs: the contrary, most harefull in *Iudas*, *Achitophel*, *Pharaohs* Butler, &c. not actionable, or finable by any legall or set mulct, as sufficiently censurable, but deserving, and left to excesse of hatred by Gods Iudgement, and so generally reputed of al, the summe of all disgrace; the worst, yea all that can be said of a man; say this and say all; the maine sinne of the apostate Angels, and damned Spirits. Thankes the chiefe, if not the whole worke of the glorified Seraphims, who vent and spend all their burning fire in the flames of GODS praise. How cheerefully should wee redeeme time to this blessed worke? which because it is

Fox Tom. 1.

^a *Agell. li. 10. c. 5.*

^b *Pierius lib. 19.*

Strabo lib. 5.

Philarchus apud Athenaeum.

Gesnerus, &c.

Sit illud meditatio frequens in hoc saeculo quod opus erit in futuro. Aug. Pal. 148

is too large to be done in this span-
long life, it shall euer be doing in
that eternitie. What like euidence
hath a Saint of Gods free and
princely Spirit residing in his heart
and tongue to this Frankincense,
and free worke, wherein our in-
genuitie is best tryed, not extorted
from vs by our owne necessities, as
prayer; not exacted by Law, or
drawne by shame or penaltie from
vs, but voluntary, and therefore
best testifying vs to be of Gods
willing people : which grace,
where he giues, surely he will con-
fer more of all kindes. For where
doe men delight to sowe, but in
fertile soyles, where they reape
most? Where doe Musicians de-
light to sound their Instrumentes,
but where the *Eccho* multiplies
them most in their return? But our
profit is too sordid a motiue for
this

this liberall vertue. Thankes is not
thankes, if bribing and eying future
fauour, if any thing more then
the praise of past bountie, though
there should neuer be need or re-
ceipt of any more afterwards.
But our dulnesse hath need of all
spurres. *David* the Nightingale
of Israel, sets many a thorne to his
breast, that vigilant cocke clapp-
peth oft his owne wings. An inge-
nuous child desires no more but
to know what his father loues. *I-
saak*, if his dyet bee knowne, shall
bee sure of Venison enough: and
if *Saul* take delight in *Dauids*
Harpe, he shall not want Musicke.
A gratefull Courtier desires but to
know what the will and pleasure
of his Soueraigne is: and this is
enough, and aboue all other bonds
to a man sensible of the benefits of
Creation and Redemption. What
else

A Peace-offering

else is the difference and prehemi-
 nence of the Gospell aboue the
 Lawe, but Thanks the one, and
 Debt the other? Which made *Pr-*
sinus iudiciously giue his Booke of
 Obedience and Good workes the
 title of *Gratitude*: which who so
 sleights or neglects, vndoes and
 dissolues the whole bond of per-
 fection, not of Humanitie alone
 but of all Christianitie. G O D ab-
 horring all that we can doe with
 other respect or end, bidding the
 proud man and his merits perish,
 done in way of desert or pay; on-
 ly accepting that which is done in
 the name of CHRIST, in way of
 thankfulness for him and his me-
 rit, who is the Altar which sancti-
 fies and graceth the gold and the
 gift, to the hornes whereof it is
 best binding with the cordes of
 thanks all our offerings: who is
 the

the great Master of Requests, ha-
ving a golden Viall ready to offer
vp, and commend to his Father all
the Incense of his Saints, and to
giue a sweet odour and perfume,
vnto them, making the least Cup
of water tendered in his name, of
precious account, without which
all is abominable: And therefore
he that would see a speciall glosse
vpon his sacrifice of thanks, let
him with the acknowledgement
of his vilenesse (as *David, Who am
I and my people?*) craue acceptance
in his name, in whom God is well
pleated: for *this is his will in Christ
Iesus our Lord, &c.*

That *Thankes* in *Thesi* and gene-
rall is Gods will, it is now out of
question; but there is yet another
clause in my Text, *Towards you*,
which bids vs search, what is
Gods will in *Hypothesi*, in particu-
lar.

lar. Towards vs : euen to vsward
of this Nacion, this Assembly, to
wards thee and mee, all and euery
one of vs ioyntly and seuerally.
First, it is requisite that we take
good notice of our Receipts, and
then balance them well with our
Returnes; and so shall wee see our
Arrerages be st, and what remains
for vs to doe. Marke we aduised-
ly what our owne Writers, Histo-
rians, Poets vsually applaud in our
Nation; how they extoll our Cli-
mate, our Soyle, our native Com-
modities, our Policies, Lawes, Or-
ders, Peace, Plentie, Prosperitie,
terming vs *Albion, quasi Olbion; An-
gli, quasi Angeli*. Can too much in-
truth bee spoken to the praise of
Gods bountie, and blot of our In-
gratitude? How hath he lifted vs
vp to Heauen, seuered this Iland
with the seas of his Mercies from
all

all the world besides, and bordering Kingdomes round about, setting it as a Queene in the midst of them, to heare newes of warres, pestilence, bloodshed, and desolations, not to feele the least disturbance from within and without, scarce to heare a Dog barked against it's long continued peace, vnmatchable in present or past examples. Aboue all, what a golden Candlestick hath he placed in it, furnished with oyle and lampes, I would I could say in euery shaft and pipe of it; but so as I may well resemble it to a brightskie in a cleare euening sparkling with Starres, though not in euery part, yet in euery Zone & quarter of it. What times can tell of the like light, learning, preaching, knowledge? Oh that I could say practise and thankfulness answerable. What an hedge or wall
of

1588.

1605.

*Factum est hoc
à Domino miri-
fico in consilijs,
magnifico in o-
peribus, & est
mirabile in o-
culis nostris.*

of fire and protection hath God
made about vs? what glorious sal-
uations from forreigne inuasions,
from domesticall treasons, such as
wil scarce be credible to after ages.
Was *Israel* it selfe euer honoured
with more? To all these, when for
a while of late we were in a damps
of griefe and feare in the absence of
our *Prince* for a season; how sud-
denly hath hee blowne ouer that
cloud? how speedily and happily
hath he returned him, that we fare
as people in a dreame, can scarce
tell how to beleue our selues, or
how to expresse our ioyes enough;
how hath he filled our hearts with
gladnesse! On that I may bee able
truly to say, our tounge with praise
and our liues with duties. In this
fresh & last fauour of his, he deales
mee thinks with vs as Creditors
with slow Debtors, where they
haue

haue aduentured much, they will sometime shoot another arrow in hope to finde and make good their former losses; as *Seneca* counsellis his *Ebutius* to imitate the husbandman, who neuer leaues husbanding and manuring the barren ground, till he make it fertill, to heape benefit on benefit, till hee awaken his vnthankfull friend, ouercome him with kindnesse, and in the end by some welcome good turne excite his dulnesse, and extort thanks by that for all the former from him. I would I were as sure God should speed of his end, as I am sure this is his end, to put vs to the blush for our former ingratitude, to winne vs at length to pay our debts and vowes vnto him. Some, and sundry of all sorts great and meane he hath, I doubt not, among vs, grateful obseruers and receiuers of his
D blessings

blessings, like a few berries after
 the shaking of a tree, which makes
 him forbear to lay the Axe to the
 root for a while : but the common
 thanks which hee reapes at the
 hand of the multitude, is luke
 warmnesse, and Neutralitie at the
 best; in many lings after Su-
 perstition and Idolury; in the wor-
 ser sort, desperate swearing, disso-
 lute sabbath keeping, brutish drun-
 kennes, and vncleannesse, falshood
 in dealings till all burst againe, va-
 nerie in fashion following, without
 shame or modestie. These are the
 dregs of our times, & blots of our
 feasts, which if not amended, may
 not a withdraught of all Gods fa-
 uours, a remoouall of his Candle-
 stick, the worst of all plagues, be as
 certainly fore-seen, and foretold, as
 if Visions and Letters were sent vs
 from heauen, as to the 7. Churches

of *Asia*? But I hope better things of our better sort, and loue as little as may be to haue mine eye & finger vpon such sores, wishing we might see such a Book-fire as wee read of *Act. 17.* made of all our clandestine Libels, seditious & malecontented Pamphlets. I speake not against the pretious balme of reproofe, no not oyle of Scorpions: let the righteous smite vs with plain & faithfull rebukes, and such smitings shal not woud the body, or break the head, but shew vs our defects without rancor and malice, powring in no poyson and venome, but oyle and wine to heale our wounds, to excite vs to thankfulness worthy the blessings heaped & renewed daily vpon vs; & what is the best thanks, but nationall and personall amendment of life? and what thanks is enough, what Hecatombs of sacrifices

fices are sufficient for a God that hath done so much for vs, and yet ceaseth not to doe vs good? I would know of the most ingratefull man what he can require of vs more then he hath richly & abundantly deserued, were it to halfe, yea to all the wealth of the Kingdome? I take not vpon me to prescribe particulars. But suppose he should exact of vs this particular, which I dare say would highly please him, and would I am sure bee a most worthy and needfull fruit of our gratitude to him. I will not mention a Ceremoniall, circumstantiall, superfluous matter of forme and order, but a necessary substantiall amends of what all confesse to be amisse: a prouision I mean, of a sufficient maintenance and Minister in euery Parish of the Kingdome, a righting of what Popery

perly hath wronged, a Restitution of what Religion first consecrated, Superstition misplaced, couetousnesse wholly alienated and impropriated. This could not in likelihood but prooue a cure to all the maladies spirituall and temporall, a dispelling of our *Ægyptian* fogs, a dispersing of the Frogs that yet remaine as thornes in our sides, a quickening to all good workes of pietie and charitie, a goad and spur to all kinds & fruits of thankfulness that God can require of vs. Haue I spoken of more then he requires, or we need, or of that which is impossible? the last will be the onely plea, but withall the plea onely of our ingratitude and infidelitie, not disabilitie. Is it harder now to restore, then at first to giue? When God stirred vp his peoples affections, their Princes and Priests were

faine to set mortmaines & bounds to their bountie, and stay their hands from giuing more. What were a Subsidy or two for God & his church? If God giue vs hearts, wood and the sacrifice will soone be found, and brought to hand; and till this be done, a iust brand of Ingratitude lies vpon vs. It's impossible for any explication to extend to euery particular. If euery soule would study thankfulnessse, God would direct to the best duties. If euery Englishman would kindle a Bone-fire in his owne hearr, how would the flame break out, & shine abroad, and the smoke ascend vp to the heauens? If euery thankfull man would take vp his harpe, and sing and play with his tongue and hand a new song of thanks, how lowd and full melody would it make, what ioy would bee on the earth,

earth, yea in the heauens to see our
thankfulnesse and amendment. It is
but euery mans labour to sweepe
before his owne doore, and euery
mans Fagot to this fire, and the
work were done and God pleased.

*Giue vnto the Lord, you Potentates,
glory and strength :* giue vnto the

Lord ye sons of the mightie, wor-
ship and praise due to his Name !

You house of *Aaron*, and you that
serue him in his Courts, praise yee

the Lord, and stirre vp others to
praise him. Let *Israel* and all that

feare him say, *his mercie en-*

dureth for euer. What euer

others shall doe, *My*

soule praise thou

the Lord.

A Post.

faine to set mortmaines & bounds to their bountie, and stay their hands from giuing more. What were a Subsidy or two for God & his church? If God giue vs hearts, wood and the sacrifice will soone be found, and brought to hand, and till this be done, a iust brand of Ingratitude lies vpon vs. It's impossible for any explication to extend to euery particular. If euery soule would study thankfulnessse, God would direct to the best duties. If euery Englishman would kindle a Bone-fire in his owne heart, how would the flame break out, & shine abroad, and the smoke ascend vp to the heauens? If euery thankfull man would take vp his harpe, and sing and play with his tongue and hand a new song of thanks, how lowd and full melody would it make, what ioy would bee on the earth,

earth, yea in the heauens to see our thankfulnesse and amendment. It is but euery mans labour to sweepe before his owne doore, and euery mans Fagot to this fire, and the work were done and God pleased.

Giue vnto the Lord, you Potentates, glory and strength: giue vnto the Lord ye sons of the mightie, worship and praise due to his Name! You house of Aaron, and you that serue him in his Courts, praise yee the Lord, and stirre vp others to praise him. Let Israel and all that

feare him say, his mercie endureth for euer. What euer

others shall doe, My

soule praise thou

the Lord.

A Post.

A Post-script to the Reader.



*Thankfull man is worth
 his weight in the golde of
 Ophir. Could I bee as
 thankfull as I ought to
 be, which, sure I am, I neuer shall be,
 yet can the thanks of a meane man
 procure but meane honour to God.
 Could I be as thankfull as is possible
 for any one man to bee, yet single
 thanks is like a single voyce, which
 makes but simple musick. But could I
 stir vp thankfull intentions & affe-
 ctions in euery Reader, for example,
 in thy heart, whose eye is now vpon
 this aduise, then wouldest thou also
 endeavour to worke the like in others,
 and so a small number by multiplica-
 tion might prooue a large summe: as a
 great debt is often paid by a collecti-
 on from many hands, which one poor*

mans

mans ability could neuer haue reacht
vnto. That we may be aright thanke-
full, it is requisite that with one eye
we obserue our sinnes and euills both
publike and personall; and with the
other our fauours and blessings, that
the one may acquaint vs with our
unworthinesse; the other may preuent
malecontented vngreatfulnes. Many
a man would be much more thankful
then he is, if he had but an hint of
excitation and helpe of direction: as
many a Schollar, if he hath but a few
Heads of Common places, would bee
rich in obseruations, which for want
of such a sleight helpe vanish in the
reading, and perish in the meditating.
Behold therfore, I giue thee here a re-
gister or Inuentory, which I wish thee
to keepe, & use as a Table of thanks
due to God in kinde, and negligently
by thee paid. Which when thou
perusest, thou mayest vnder euery
Head

A Post-script

Head in the space left of purpose, record, not all and every fauour, which is impossible, but the most memorable, and thank-worthy; putting a speciall Selah of thanks upon them, as Dauid upon his deliuerance from the Beare, Lyon, and Goliath. It cannot but reuine thy memorie, and quicken thy affections, so often as thou shalt seriously reuiem it.

Playward
sanctuary of
soul. health
such kind of
particular, as
ad. d.

For Gayth let a stay to weak
memories. y^e may be reduced
as twigs to the branches.

A thankefull mans Calender.

Consider in what times and places
the lot of my life hath fallen. In
what Kings raigne. in what nation, in
what towne, vnder what Magistracie,
and Ministry.

Publique.

What Parents, Schoolemasters, and
Tutors ? what wife, children, and ser-
uants hath God blessed me withall ?

Domesticall.

What sicknesse haue I beene deliue-
red from ? what dangers, casualties by
sea or land ? what suites and vexations
by law or otherwise ?

*Personall
& priuatie.*

What measure of health, and strength
of body ?

*Positive,
Corporall.*

What talents of Wealth, Birth, Of-
fice, Authoritie, Repute ?

Externall.

What faculties of Vnderstanding, Me-
mory ?

Mentall.

mory ? what helps of Arts, Sciences, Education, &c.

When and how my conuersion to God was wrought ? what assurance of Gods loue in Christ, what peace and ioy in the holy Ghost, &c.

What progresse growth, and encrease haue I made in grace, and in good duties of my place and calling ?

What victory ouer tentations, and speciall sinnes, olde and inueterate customs of euill ?

When thou hast written down some particulars, then minister these Interrogatiues betweene God and thy selfe, to thy conscience :

What times formerly, or now usually do I take to ponder & take notice of Gods blessings ? what daily obseruation make I of them ? how many houres spend I weckely or monethly in reuoluing the memory of them ? what occasion take I to speake of them in company

pany, to Gods glory rather then mine
owne ostentation?

What gaine haue my talents brought
in to my Masters bankes?

What benefit haue my brethren by
them? of what vse is my life, parts of
minde and body, &c. to my Countrey,
Church, or Commonwealth?

What Almes and good deeds haue I
done, or intend to doe?

What shall I render to God for all
his benefits? how shall I adde to my for-
mer thankfulness? what good seruice
may I doe him more then I haue, that
men may glorifie my heauenly Father?

Brad-

Bradwardini grata ad Deum
Precationcula, lib. 3. De
causa Dei.

DA mihi mendicanti & misero
qui tuus sum magis quam meus
imo non meus sed tuus, ut tibi patri
luminū cuius dona gratuita sunt om-
nes boni motus, actus, habitus, caren-
tia malorū actū, bona positiva, pri-
uatiua, gratias, quæ mihi possibile
sunt agam maximas gratissimas. Da
ut facilius corde & opere faciam quæ
ore proferam. Da iterum atq; iterum
precor, nihil ut mihi dulcius sit &
delectabilius quam hæc effectuosissi-
mè affectuosissimè adimplere, ince-
santer semper sed ubiq; ab æterno in
æternum. Amen.

Quoties tentatio superatur, peri-
culum declinatur, vitium subiuga-
tur, annosa & inueterata animi pas-
sio sanatur, laqueus deprehenditur,

ani

aut multum cupita virtus obtinetur,
toties personare debet vox laudis ad
singula beneficia. Bernardus in
Cant. Sermon. i.

August. in Psal.

*Quid est, tota die impleatur os
meum laudibus? Sine intermissione
te laudem, in prosperis quia consolari-
ris, in aduersis, quia corrigis, ante-
quam essem quia fecisti, quam essem
quia salutem dedisti, quam peccas-
sem quia ignouisti, &c.*

FINIS.